

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, JUNE 17, 1815.

No. 3.

AGENTS.

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* * The Editor of the CHRISTIAN VISITANT, though engaged in numerous duties, resulting from a laborious avocation, will nevertheless endeavour to keep up a train of desultory REFLECTIONS FOR SATURDAY EVENING, in his editorial department. These will be written by himself, unless their place be supplied by more able pens; and he will be thankful to any correspondent who may, at any time, relieve him from the task. The Reflections, written by the Editor, will in future be designated by the letter V, and those furnished by correspondents by the letter C, unless the correspondent may adopt a different signature. Under this head, the Editor conceives, there is a handsome field open for the Student or the Pastor, or the man of piety and talents, in any profession, to cultivate. As his own shoulders are not, and shall not be wanting at the wheel, he is therefore, the better entitled to call upon *Hercules*.

REFLECTIONS FOR SATURDAY EVENING.

"O thou that rollest above, round as the shield of my fathers! Whence are thy beams, O Sun! thy everlasting light? Thou comest forth, in thy awful beauty; the stars hide themselves in the sky; the moon, cold and pale, sinks in the western wave. But thou thyself movest alone. Who can be a companion of thy course? The oaks of the mountains fall: the mountains themselves decay with years: the ocean shrinks and grows again: the moon herself is lost in heaven: but thou art for ever the same: rejoicing in the brightness of thy course. When the world is dark with tempests; when thunder rolls, and lightning flies; thou lookest in thy beauty, from the clouds, and laughest at the storm. But to Ossian thou lookest in vain; for he beholds thy beams no more: Whether thy yellow hair flows on the eastern clouds, or thou tremblest at the gates of the west. But thou art, perhaps, like me, for a season; thy years will have an end. Thou shalt sleep in thy clouds, cheerless of the voice of the morning. Exult, then, O Sun! in the strength of thy youth! Age is dark and unlovely; it is like the glimmering light of the moon, when it shines through broken clouds,

"and the mist is on the hills: the blast of the north is on the plains, the traveller shrinks in the midst of his journey."

No reader of taste has turned over the pages of OSSIAN, without dwelling with delight on the above glowing and feeling address of the Poet, to the bright orb that sheds his rays of light and life alike upon the animal and the vegetable, the animate and the inanimate kingdoms of the earth. We have quoted the whole passage for its beauty and sublimity, and because it leads the mind naturally, through the medium of one of his best and brightest works, to the contemplation of the omnipotent power of God. "*Whence are thy beams, O Sun, thy everlasting light?*" It is the bard of a barbarous age that speaks, one upon whose mind the light of the gospel had not shed its divine radiance. Hence the sun is clothed in the attribute of everlasting light; and hence the author of the apostrophe is at a loss to know, from whence are his beams. Had he known the gospel it would have taught him, *that all things are of God*; and that *He alone is everlasting*; that *SUN, MOON and STARS* shall pass away, whilst his name, his power and his glory shall never fade, but everlastingly flourish. He seems, indeed, to have doubted, whether the SUN would not, like himself, have an end; whether it was not subject to the mutations of animal and vegetable life, from youth to age, and from age to dissolution; "*Exult, then, O Sun, in the strength of thy youth! Age is dark and unlovely; it is like the glimmering light of the moon, when it shines through broken clouds.*" And this brings us to the immediate subject of our reflections for this evening. From the expression of the bard, "*age is dark and unlovely,*" we derive a striking contrast between those who have not, and those who have, received the light of revelation. To the untutored savage or barbarian, who, like OSSIAN, has not heard the glad tidings of salvation; and who expects to perish like the wild beasts that he hunts from day to day, is it any wonder that age should be dark and unlovely? The strength of his youth is spent in the toils of the chase; the perils of savage warfare; and the fleeting pleasures of love. From the toils of the chase, or of war, indeed, he finds no exemption, till his limbs, through the infirmity of age, become so languid, that he can no longer rush through the thicket, or the flood, bound over the hills, or scale the lofty mountain-top, in pursuit of his game or his foe. When arrived at this gloomy period of existence, he sits down in helpless, joyless solitude; the scenes of his youth, the pleasures of love, and of the chase, the voice of fame, even the remembrance of his deeds of glory, delight him no more; they serve rather to barb the arrows of anguish, and blacken the horrors of despair. He is a wretched, dependent being; dependent upon the young hunter for food, and the young warrior for protection. He knows not his own offspring, nor do they know him. His cabin is not cheered by the mild beams of connubial affection, nor the graces of

filial piety and gratitude. He has no hope beyond the grave; and yet accumulated misery makes even the prospect of the grave welcome to his gloomy imagination. Well indeed may he exclaim, that "age is dark and unlovely;" and "like the glimmering light of the moon when it shines through broken clouds!" Far otherwise would it be with this hapless savage, could he raise his eyes to the one eternal source of light and of life; could he find his way to the fount of *Siloam*, and drink of its regenerating and life-giving stream. This it is, that marks the contrast between the savage Pagan, and the civilized Christian. But think not, Christian believer, to whom the volume of eternal truth has been mercifully opened, that "age is dark and unlovely," to the savage and the heathen alone. To you likewise it will be, and to you it is, dark and unlovely," if you do not improve, if you have not improved, the bright inheritance of the gospel, and the talent which God has given you to exert in his service. Remember, YOUTH, that now exultest in thy strength, the promises and the penalties of the Book of Life. Fly from vice, fly from sin and folly; fly from the haunts of dissipation, the wiles of the gambler, the wicked allurements of the "strange woman," the midnight revel, and the mad, intoxicating draught; fly from these, as you would fly from the dagger of the assassin, the fangs of the venomous serpent, or the jaws of the devouring lion: But whither will you fly, that your "age" may not be "dark and unlovely" like that of the graceless, faithless, gloomy savage? The answer is obvious. Fly to the book of life, fly to the cross of your Redeemer; fly to the exercise of all the duties which the one enjoins, and you shall not fail in the eternal enjoyment of all the bliss which the other secures to its faithful followers. And as to you, aged sinner, whose grey hairs have overtaken you in the paths of iniquity; you need not despair of changing the "dark and unlovely" aspect of "age" into the bright beaming prospect of eternal glory, if you will remember, as you ought to do, the labourers in the vineyard of our Lord, who came at the eleventh hour, and were rewarded with that munificence which shines through all the ways and works of our Heavenly Father. V.

ELEGANT EXTRACTS.

JUDGES VI. 23, 24.

"And the Lord said unto him, Peace be unto thee; fear not; thou shalt not die. Then Gideon built an altar unto the Lord, and called it JEHOVAH-SHALOM."

The preceding is the text, from which the Rev. JOHN M'DONALD, Pastor of the Presbyterian Church, in Chapel-Street, in this city, preached a Thanksgiving Sermon, on the 13th of April last, the day recommended by our national and state governments, for the expression of public acknowledgments to God, for the late seasonable and acceptable peace. This Sermon has, within a few days past, been published, from the Press of E. & E. Hosford, State-street.—Every day's experience verifies the truth, that there are scarcely any two minds which view any given subject through the same medium of reflection, or arrive at the same conclusion, unless it be in questions of mathematical demonstration. Whilst, therefore, we speak of the Sermon before us, in general terms of approbation, we are not to be understood as agreeing with the reverend author in all his views

of the subject, which he has so ably discussed. This remark is necessary, as we think it, in some measure, our province to introduce every new theological production, to public notice, so far as the circulation of the VISITANT may have that effect, leaving the public, on all occasions, to form their own opinion of any work, which we may thus introduce.

As specimens merely of the author's style, and as elegant specimens, we make the following extracts. V.

"Of all the calamities which sin inflicts on civil society, war is the most dreadful and destructive. It exhibits man under the influence of the most malevolent passions, eagerly engaged in spreading ruin and misery wherever he treads, and like the Angel of destruction, "seeking whom he may devour." War respects nothing that is beautiful, or dignified. She delights in turning joy into grief; and defiling with terror and tears the "human face divine." She gathers her laurels from replenishing prematurely and abundantly the regions of the dead. Instantaneous death are among her most tender mercies.

"We are now assembled to express our thanks to God, in a public and social manner, for our seasonable and unexpected deliverance from the scourge of war. No more are we alarmed with the clangour of the trumpet, detested by mothers and virgins. The sword is now sheathed, and the shield suspended. No longer is the eye wounded with fields of carnage and smoking ruins. The ear and the heart, cease to be agitated and wounded with the journals that carry tidings of disaster and triumph in the successful effusion of human blood. — Foes in war and in party, meet now and embrace as brothers."

The Sermon commences with the preceding extract: It closes with the following, equally elegant and impressive.

"While the governments of Europe were plotting each other's ruin and degradation, their subjects began with united exertions to spread the doctrines of peace and salvation to the ends of the earth. Denmark furnished and sent abroad missionaries, Britain aided her with liberal contributions, and has since sent out missionaries of her own to an extent formerly unknown.

"From humble, almost imperceptible beginnings, Bible Societies have been organized. On both sides of the Atlantic, they flourish, they spread. Peasants, Prelates, Nobles, Princes, Kings, and Emperors have united in this glorious plan. Since the days of the Apostles, a more benevolent, a more divine plan, has never been projected for extending the limits of the Redeemer's kingdom. It is the prelude to the Millenium. Missionary Societies multiply. The Celtic remains, in Europe, the swarthy sons of Africa, Asia, and her Islands, at this moment hear their faithful messengers. The "outcasts of Jacob," are not forgotten. Translations have recently been made, and the Scriptures printed in most of the known languages of Asia and her Islands, and the wandering tribes of America. This is the sixth year of the exertions of a Society for the conversion of Israel's sons. Hindostan, by the agency of Dr. Bell, has, as if in reproach of Europe, for all the crimes and curses which she has received from her, furnished a plan of education, so simple and plain, that a thousand may be taught with equal ease and expense as fifty in the ordinary way. Lancaster has improved and extended the principle. The cottage and the throne have united to render it effectual. The poorest in society may enjoy all that is necessary to enable him to peruse the words of the living God.

"Infidelity has lost more in this war of infidelity, than she gained in two hundred years before it. The German, the French, the British infidel has become silent. The effects of their systems, have done more in support of Religion, and in disgrace of their licentious tenets, than all the apologies, evidences and examinations of clergymen for ages. God, by allowing her to discover her infernal spirit, has forever consigned her to shame. In America, without aid of pen or persecution, infidelity is exposed to silent derision or open contempt. Where are our infidels? In the shade of disgrace.

"With Religion, humanity has gained her legitimate influence and honours. Societies, in numbers unknown, on principles the most liberal and benevolent, have annually increased for the relief and aid of misfortune and distress, of afflicted humanity.

"The recent contributions for the wretched Portuguese, Spaniard and German, honour humanity. I pass over American liberality to West-Indian and South-American distress.*

"With the triumph of humble gratitude, we record the humane exertions of American Females. In this nation, in this State, the first incorporation of females has appeared, for soothing, for instructing, for clothing, for feeding the widow and the orphan, and the abandoned wife, in circumstances of delicacy that none but female sensibilities, but female accents, but female hands could reach.†

"In this silent, in this heaven directed channel, did God prepare us for peace. Compare the gates, the streets, the temples of Paris at the close of the war, with the impious uproar at its commencement. Compare our recent rejoicing and illuminations for peace, with the hostility, the gloom, that attended the proclamation of war, and with Gideon let us raise a memorial imperishable to Jehovah-Shalom, the peace dispensing God."

* See Shoberl's Narrative. Christian Observer.

† Delicacy alone forbids us from recording the names of the Members of the Albany Female Society.

EPISTOLARY.

JAMES WADDELL.

Whoever has read the letters of the BRITISH SPY, and there are few readers of taste who have not, will recollect the portrait of JAMES WADDELL, as a pulpit orator, drawn with such masterly skill, in the seventh letter. But this recollection will not deter any one, we believe, from taking another view of that portrait; for it is indeed a picture which may be dwelt upon with admiration, night after night, and day after day, by all who relish the beauties of description, or cherish the blissful recollection of redeeming love. But to the reader who has not had an opportunity of admiring, for admire he must, this elegant and impressive portrait, it offers a treat so delectable, that we should deem ourselves guilty of an unpardonable omission, did we delay any longer to give it a place in our columns. It may not be amiss to add, that the BRITISH SPY, has been ascertained in the person of one of the most respectable and finished lawyers of Virginia.

LETTER VII.

RICHMOND, OCTOBER 10.

I have been, my dear S*****, on an excursion through the counties which lie along the eastern side of the Blue Ridge. A general description of that country and its inhabitants may form the subject of a future letter. For the present, I must entertain you with an account of a most singular and interesting adventure, which I met with, in the course of the tour.

It was on Sunday, as I travelled through the county of Orange, that my eye was caught by a cluster of houses tied near a ruinous, old, wooden house, in the forest, not far from the road-side. Having frequently seen such objects before, in travelling through these states, I had no difficulty in understanding that this was a place of religious worship.

Devotion alone should have stopped me, to join in the duties of the congregation; but I must confess, that curiosity, to hear the preacher of such a wilderness, was not the least of my motives. On entering

I was struck with his preternatural appearance. He was a tall and very spare old man; his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all shaking under the influence of a palsy; and a few moments ascertained to me that he was perfectly blind.

The first emotions which touched my breast, were those of mingled pity and veneration. But ah! sacred God! how soon were all my feelings changed! The lips of Plato were never more worthy of a prognostic swarm of bees, than were the lips of this holy man! It was the day of the administration of the sacrament; and his subject, of course, was the passion of our Saviour. I had heard the subject handled a thousand times: I had thought it exhausted long ago. Little did I suppose, that in the wild woods of America, I was to meet with a man whose eloquence would give to this topic a new and more sublime pathos, than I had ever before witnessed.

As he descended from the pulpit, to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manner, which made my blood run cold, and my whole frame shiver.

He then drew a picture of the sufferings of our Saviour; his trial before Pilate; his ascent up Calvary; his crucifixion; and his death. I knew the whole history; but never, until then, had I heard the circumstances so selected, so arranged, so coloured! It was all new: and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, that his voice trembled on every syllable; and every heart in the assembly trembled in unison. His peculiar phrases had that force of description, that the original scene appeared to be, at that moment, acting before our eyes. We saw the very faces of the Jews: the staring, frightful distortions of malice and rage. We saw the buffet: my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clinched.

But when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew, to the life, his blessed eyes streaming in tears to heaven; his voice breathing to God, a soft and gentle prayer of pardon on his enemies, "Father forgive them, for they know not what they do"—the voice of the preacher, which had all along faltered, grew fainter and fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect is inconceivable. The whole house resounded with the mingled groans, and sobs, and shrieks of the congregation.

It was some time before the tumult had subsided, so far as to permit him to proceed. Indeed, judging by the usual, but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher. For I could not conceive, how he would be able to let his audience down from the height to which he had wound them, without impairing the solemnity and dignity of his subject, or perhaps shocking them by the abruptness of the fall. But—no: the descent was as beautiful and sublime, as the elevation had been rapid and enthusiastic.

The first sentence, with which he broke the awful silence, was a quotation from Rousseau: "Socrates died like a philosopher; but Jesus Christ, like a God!"

I despair of giving you any idea of the effect produced by this short sentence, unless you could perfectly conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before, did I completely understand what Demosthenes meant by laying such stress on *delivery*. You are to bring before you the venerable figure of the preacher: his blindness, constantly recalling to your recollection old Homer, Ossian and Milton, and associating with his performance, the melancholly grandeur of their genuises; you are to imagine that you hear his slow, solemn, well-accented enunciation, and his voice of affecting, trembling melody; you are to remember the pitch of passion and enthusiasm to which the congregation were raised; and then, the few minutes of portentous, death-like silence which reigned throughout the house: the preacher removing his white handkerchief from his aged face, (even yet wet from the recent torrent of his tears) and slowly stretching forth the palsied hand which holds it, begins the sentence: "Socrates died like a philosopher"—then

pausing, raising his other hand, pressing them both, clasped together, with warmth and energy to his breast, lifting his "sightless balls" to heaven, and pouring his whole soul into his tremulous voice—"but Jesus Christ—like a God!" If he had been indeed and in truth an angel of light, the effect could scarcely have been more divine.

Whatever I had been able to conceive of the sublimity of Massillon, or the force of Bourdaloue, had fallen far short of the power which I felt from the delivery of this simple sentence. The blood, which just before had rushed in a hurricane upon my brain, and, in the violence and agony of my feelings, had held my whole system in suspense, now ran back into my heart, with a sensation which I cannot describe: a kind of shuddering delicious horror! The paroxysm of blended pity and indignation, to which I had been transported, subsided into the deepest self-abasement, humility and adoration. I had just been lacerated and dissolved by sympathy, for our Saviour as a fellow-creature; but now, with fear and trembling, I adored him as—"a God!"

If this description give you the impression, that this incomparable minister had any thing of shallow, theatrical trick in his manner, it does him great injustice. I have never seen, in any other orator, such an union of simplicity and majesty. He has not a gesture, an attitude, or an accent, to which he does not seem forced by the sentiment which he is expressing. His mind is too serious, too earnest, too solicitous, and, at the same time, too dignified, to stoop to artifice. Although as far removed from ostentation as a man can be, yet it is clear from the train, the style and substance of his thoughts, that he is, not only a very polite scholar, but a man of extensive and profound erudition. I was forcibly struck with a short, yet beautiful character which he drew of our learned and amiable countryman, Sir Robert Boyle: he spoke of him, as if "his noble mind had, even before death, divested herself of all influence from his frail tabernacle of flesh;" and called him, in his peculiarly emphatic and impressive manner, "a pure intelligence: the link between men and angels."

This man has been before my imagination almost ever since. A thousand times, as I rode along, I dropped the reins of my bridle, stretched forth my hand, and tried to imitate his quotation from Rousseau: a thousand times I abandoned the attempt in despair, and felt persuaded, that his peculiar manner and power arose from an energy of soul, which nature could give, but which no human being could justly copy. In short, he seems to be altogether a being of a former age, or of a totally different nature from the rest of men. As I recal, at this moment, several of his awfully striking attitudes, the chilling tide, with which my blood begins to pour along my arteries, reminds me of the emotions produced by the first sight of Gray's introductory picture of his bard.

- "On a rock, whose haughty brow,
- "Frowns o'er old Conway's foaming flood,
- "Rob'd in the sable garb of woe,
- "With haggard eyes the poet stood;
- "(Loose his beard and hoary hair
- "Stream'd, like a meteor, to the troubled air:)
- "And with a poet's hand and prophet's fire,
- "Struck the deep sorrows of his lyre."

Guess my surprise, when, on my arrival at Richmond, and mentioning the name of this man, I found not one person who had ever before heard of James Waddell! Is it not strange that such a genius as this, so accomplished a scholar, so divine an orator, should be permitted to languish and die in obscurity, within eighty miles of the metropolis of Virginia? To me it is a conclusive argument, either that the Virginians have no taste for the highest strains of the most sublime oratory, or that they are destitute of a much more important quality, the love of genuine and exalted religion.

Indeed, it is too clear, my friend, that this soil abounds more in weeds of foreign birth, than in good and salubrious fruits. Among others, the noxious weed of infidelity has struck a deep, a fatal root, and spread its pestilential branches far around. I fear that our eccentric and fanciful countryman, Godwin, has contributed not a little to water and cherish this pernicious exotic. There is a novelty, a

splendor, a boldness in his scheme of morals, peculiarly fitted to captivate a youthful and an ardent mind. A young man feels his delicacy flattered, in the idea of being emancipated from the old, obsolete and vulgar motives of moral conduct; and acting correctly from motives quite new, refined and sublimated in the crucible of pure, abstracted reason. Unfortunately, however, in this attempt to change the motives of his conduct, he loses the old ones, while the new, either from being too ethereal and sublime, or from some other want of congeniality, refuse to mix and lay hold of the gross materials of his nature. Thus he becomes emancipated indeed; discharged not only from ancient and vulgar shackles; but also, from the modern, fine-spun, tinsled restraints of his divine Godwin. Having imbibed the high spirit of literary adventure, he disdains the limits of the moral world; and advancing boldly to the throne of God, he questions him on his dispensations, and demands the reasons of his laws. But the counsels of heaven are *above* the ken, *not contrary* to the voice, of human reason; and the unfortunate youth, unable to reach and measure them, recoils from the attempt, with melancholly rashness, into infidelity and deism. Godwin's glittering theories are on his lips. Utopia or Mezerania boast not of a purer moralist, *in words*, than the young Godwinian; but the unbridled licentiousness of his conduct makes it manifest, that if Godwin's principles be true in the abstract, they are not fit for this system of things; whatever they might be in the republic of Plato.

From a life of inglorious indolence, by far too prevalent among the young men of this country, the transition is easy and natural to immorality and dissipation. It is at this giddy period of life, when a series of dissolute courses have debauched the purity and innocence of the heart, shaken the pillars of the understanding, and converted her sound and wholesome operations into little more than a set of feverish starts, and incoherent and delirious dreams; it is in such a situation that a new-fangled theory is welcomed as an amusing guest, and deism is embraced as a balmy comforter against the pangs of an offended conscience. This coalition, once formed and habitually consolidated, "farewell, a long farewell" to honour, genius and glory! From such a gulf of complicated ruin, few have the energy even to attempt an escape. The moment of cool reflection, which should save them, is too big with horror to be endured. Every plunge is deeper and deeper, until the tragedy is finally wound up by a pistol or a halter. Do not believe that I am drawing from fancy: the picture is unfortunately true. Few dramas, indeed, have yet reached their catastrophe; but, too many are in rapid progress towards it.

These thoughts are affecting and oppressive. I am glad to retreat from them, by bidding you adieu; and offering my prayers to heaven, that you may never lose the pure, the genial consolations of unshaken faith, and an approving conscience. Once more, my dear S*****, adieu.

RELIGIOUS INTELLIGENCE.

THE FIRST REPORT,

Of the Managers of the NORFOLK BIBLE SOCIETY, submitted at the Annual Meeting, held on the 7th of March, 1815.

The Managers of the Norfolk Bible Society, respectfully submit the following Report to the members and patrons of the institution.

Immediately upon our election by the subscribers, to the original design for this establishment, we lost no time in laying its constitution before the public, together with a concise address explaining its object, and inviting the aid of the friends of Christianity and of Man.—The result was equal to our warmest hopes, and as honourable to the community as it was grateful to ourselves. The decisive marks of the Divine influence and approbation which seem to have attended, even in a peculiar manner, all similar institutions in other places and countries, were not withheld from our humble attempt to promote the faith in this corner of the world. Our invitation was cheerfully embraced, and we are happy to record as our members, many of the

most respectable names in our community, at once witnesses and pledges for the utility of our labours.

Animated and encouraged by these friends, we entered immediately upon the discharge of the principal duty assigned to us by the constitution, that of procuring Bibles and Testaments, and distributing them to the poor. The account of our proceedings in this particular, will prove, we hope, that we have not been entirely inactive.

It appears from our treasurer's report, that the amount of receipts for the year past is, \$506 60; while that of expenditures is, \$432 22½, leaving a balance of \$74 37½, of which \$50 are subject to an order of appropriation not yet executed, so that we have acted very nearly to the full extent of our means.

The number of Bibles and Testaments distributed is, 235 Bibles and 382 Testaments. These were procured from the Stereo-type Press of the Philadelphia Bible Society, by the friendly aid of the Bible Society of Virginia, and were furnished to us at cost.

In distributing these Books, it has been our care, as it was our duty, to furnish the poor in our own borough, as opportunities occurred. And among other objects of our attention in this field, it gave us peculiar pleasure to order a supply of Testaments for the little children under the care of the Norfolk Female Charitable Society, happy, on all occasions, to assist the benevolence of those pious ladies, who have associated together for a purpose so honorable to themselves, and so useful to the community.

We have at the same time endeavored to make a due provision for the spiritual want of the poor in our neighbouring counties, and have accordingly distributed a number of the Books among them, in Princess-Anne, Norfolk, Nansemond, Elizabeth-City, York, Mathews, and Northampton.

When sent to a distance, they have either been delivered immediately by one of our own members, or placed in the hands of respectable individuals, who readily undertook the pleasing duty of attending to their distribution.

In the choice of objects under our own eyes, we have endeavored to use as much discrimination as the nature of the charity permits, or indeed requires. In some instances, we have given to poor persons of decent character and reputation, who without professing religion, were willing to acquire a knowledge of its truths. In others, we have had the peculiar and enviable pleasure of furnishing those, who with some proper sense of the subject, were unable to purchase the volume which they esteemed according to its true value, above all price. On the other hand, the Books have generally been received with thankfulness, and in some instances, with the gratitude of tears. Indeed the manner and temper with which they have been almost uniformly welcomed, afford us the pleasing hope, which we commend to God, that our labour will not be in vain.

Nor have we been altogether inattentive to the state at large.—Finding that the necessary defence of this place, had drawn to our neighbourhood a considerable body of militia from various counties, we judged it expedient to direct our benevolence to them, both because the individuals themselves were even peculiarly proper objects of the charity, from the temptations and dangers to which they were exposed, and because they seemed to offer a desirable opportunity of dispersing the books through a large portion of the country. We accordingly furnished them with considerable numbers, which we believe they have generally carried to their respective homes, upon their discharge from the service. The Bible Society of Virginia too, actuated by the same views, made us a liberal donation of 250 Testaments for the same object, which we distributed accordingly. In this manner, we please ourselves with the hope that we have scattered the seeds of piety through no inconsiderable portion of our Commonwealth, and we devoutly trust that they will yet spring up, under the blessing of Heaven, in an ample and grateful harvest of benefits and blessings.

In this place too, we may be permitted to mention, that on the 15th of December last, at the request of the Bible Society of Nassau-Hall, we presented to Captain Gordon of the United States' Navy, forty Bibles, as a donation from that Society, "to the frigate Constellation, for the use of her crew." It gives us sincere satisfaction to add,

(as we are informed) that this charity has not been neglected; but promises to answer the laudable intention of those who made it.

In raising our view from the objects more immediately under our eyes, to the general interest of the cause throughout our state and country, we thought proper to make a donation of \$100 to the Bible Society of Virginia, as a small aid to its liberal and extensive designs. We also made a donation of \$50 to the Bible Society of New-York, towards an edition of the Bible in French, preparing under the direction of that active and intelligent institution, for the poor inhabitants of Louisiana and Canada.

Such is a brief view of the principal proceedings of our board for a year past, which we have thought proper to submit to you at this meeting. And for ourselves, in reviewing our labours, we feel that we owe it to the institution which we represent, to declare, that experience has fully realized the hopes we had formed of its utility.—And although we cannot flatter our benevolence by recording any very signal examples of immediate reformation produced by our labours, we are neither disappointed nor discouraged by the consideration. On the contrary, we feel perfectly satisfied to rest our hopes of usefulness in humble faith upon the divine assurance: "*For as the rain cometh down and the snow from Heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"

In adverting now for a moment to the future prospects of the Society, it may be proper to notice one or two things which seem to be desirable, and almost necessary, to secure its usefulness, at least on the extensive scale of our design.

And the first of these which we would recommend as highly important, is the establishment of Free Schools for the education of the poor.

It has been urged, indeed, as an argument against Bible Societies in Virginia, that the poor who are the object of this charity, are often entirely illiterate, and it is quite absurd to give them books which they cannot read. The objection, it is true, can have no weight as an argument against these institutions. For it is an undoubted fact, that the number of poor who deserve to be supplied, and who are capable of reading, is now, and will probably long continue to be, far greater than our funds are likely to accommodate. And besides this, we have always believed, that these Societies themselves would have a powerful influence to remove the very evil which is unfairly urged as an argument against them; both by presenting a strong inducement to the minds of illiterate persons to acquire a competent skill in reading, and, more particularly, by awakening the spirit and exertions of enlightened and benevolent individuals, to provide the means of removing that great impediment which ignorance always opposes to the progress of Religion.

But although the fact that many of the poor are entirely illiterate, is thus no sufficient argument against Bible Societies, it is certainly highly desirable on many accounts, and especially as a mean to facilitate the diffusion of the Scriptures, that this great evil of popular ignorance should be removed by the speedy application of the proper remedy, the establishment of Free Schools for the education of the poor. With this impression, it gives us great pleasure to find, that the minds of many respectable individuals in our own borough, have been awakened to a just sensibility upon this subject, and that there is already a fair prospect of seeing their wishes realized, by an establishment worthy of themselves, and of our community. Indeed, we devoutly hope, that the period is not far distant, when institutions of this kind, so loudly demanded by the wants of the people, will be diffused throughout the Commonwealth, and thus the means of instruction in the great duties of life and religion, brought home to the door and bosom of every individual within the four corners of Virginia.

In the next place, as intimately connected with the subject of our labours, we would humbly but earnestly suggest the obvious propriety of introducing the Bible into our schools. As men and christians, we

cannot but deeply deplore that early and premature corruption of the children we see growing up around us, as fatal to all their just prospects in life as to their better hopes in Heaven. Exploring the causes of this dreadful evil, we are compelled to think that it is to be ascribed in no small degree at least, to that unhappy innovation upon the establishment of our ancestors which banished the Holy Scriptures from our schools. It is of course an obvious remedy, to restore them to their old places. For ourselves, fully persuaded that little children are involved in the common fall and ruin of our race, and thus vitally interested in the covenant of mercy established for the redemption of believers, we cannot but feel the indelible conviction, that it is a sacred duty to provide for their instruction in the great principles which are necessary to salvation. But where then, can be the wisdom or the justice of neglecting them in that period of their lives when their hearts are most susceptible of impressions, and their minds most pliant to instruction, and when too the blessings of God may be most fairly anticipated to crown our labours with success?

We are perfectly aware, indeed, that some intelligent persons entertain serious doubts of the propriety and practicability of re-establishing the Bible as a school-book. For ourselves, however, we are fully satisfied, that no evil can be fairly apprehended from even the most indiscriminate use of it in our schools, at all equal to the dreadful evil resulting from its suppression. And if it be indeed true, (as is often urged) that the state of manners already prevailing among our children, renders it dangerous to put the scriptures into their hands; this very fact only demonstrates the more clearly the awful necessity of making the reform at once, lest what is now difficult should soon become impossible.

We would unite, therefore, with an earnest and affectionate entreaty, in imploring all persons charged by Heaven with the care and education of children, to put the Bible into their hands, and familiarize its simple and sublime lessons of wisdom to their infant minds, using only that sound discretion, in the choice of proper portions, and the manner of teaching them, which reason and religion alike require.

Extending our view beyond our own immediate sphere of action, we are happy to inform you, that the great cause of Bible Societies continues to prosper and prevail. The Parent Institution, the British and Foreign Bible Society, is still pursuing its design, to an extent of operation, and with a liberality of principle, that must command the gratitude and admiration of the world. Among other instances of its generosity, it gives us peculiar pleasure to record the donation of 100*l.* sterling to the Bible Society of Virginia, the more grateful as it was made during the late unhappy hostilities between the two countries, and presented a delightful contrast to the gloomy spirit of war. In the various countries of the European continent also, similar Societies are constantly forming, and generally under the patronage of the first rank, talents, wealth, and influence, of the State. And in our own nation too, we are particularly happy to observe, they are rapidly increasing, being now SIXTY-TWO in number, of which ELEVEN are in Virginia.

In contemplating the wonderful and unexampled progress of these institutions, in different parts of the world, with the unprecedented extent and unanimity of their labours, it is impossible for us to resist the conviction that the hand of God has raised them up as the instruments of his mercy and grace, to bring in that blessed period so devoutly desired by his saints, when "*the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"

We would, therefore, most seriously and respectfully press it upon the hearts and consciences of all, to consider the great duty of aiding these institutions in our own land, and the noble benefits, domestic, political and religious, which promise to flow from their labours.—Consider them as dispensers of charity to the poor; it must be confessed that no gift ever contained such a compendium of blessings as that which they bestow. Consider them as engines of civilization, to diffuse the united benefits of knowledge and religion through the humbler classes of society; it is obvious, that no means were ever devised more active and more efficacious to meliorate the principles of our nature: And above all, consider them as the instruments in the hand

of God of extending the Redeemer's kingdom, of bringing sinners to repentance, and turning many to righteousness; and it will be felt that no associations were ever formed more worthy of the approbation and favour of a christian people.

In our own State, indeed, the support of Bible Societies, appears to us as even peculiarly important. Without any public provisions for the maintenance of religion, or the dissemination of knowledge, every thing that is to be done for these great interests must be left to the spirit of private individuals. But the efforts of single persons will always be weak, both from the narrowness of their means, and the languor of solitary exertion. Is it not of the last importance then, that they should unite themselves together in associations, that their efforts may be exerted with the wisdom of concert, the strength of union, and the ardour of sympathy?

May we be indulged yet further to remark, that the present time appears to be even unusually propitious to the design of these institutions. The baleful excesses which have flown from infidel principles on the continent of Europe, with the signal judgments from Heaven which have punished and stigmatized their atrocity, and perhaps we should add our own domestic sufferings, tempered as they have been by divine forbearance, seem to have produced a moral reaction on all the sentiments and feelings of the people in favour of religion, which it deeply behoves us to improve. At the same time, peace is restored to our country, and, as if to enhance the blessing, at a crisis, and under circumstances, that force home upon every heart the solemn and delightful conviction, that it is the gift of God. What then remains but to shew our gratitude for this signal mercy of his providence, in the way most honourable to ourselves, and most acceptable to Him, by hastening to improve the opportunities which it offers of promoting his work in the hearts of his creatures?

We would, therefore, humbly and earnestly unite in commending our institution, and every similar society in our land, to the continued support of the members, the increased patronage of the public, and the perpetual blessings of Heaven.

By order of the Managers.

WM. MAXWELL, Cor. Sec'y.

RICHMOND, (Va.) JUNE 1, 1815.

REPORT.

ON THE STATE OF THE PROTESTANT EPISCOPAL CHURCH, IN VIRGINIA.

Agreeably to the Canon of the General Convention of the Protestant Episcopal Church, requiring the Bishop of every Diocese, to deliver in a report upon the state of the Church under his care; the following communication was made to the Convention by the Right Reverend Bishop Moore, at its late meeting, and unanimously ordered to be inserted on the Journal.

BRETHREN,—

It becomes my duty, by virtue of the Canon of the General Convention, to lay before you a view of the state of the Church in this Diocese.—As my residence in Virginia has been of short duration, it cannot be supposed that I could have possessed myself of information very general in its nature. The visitations, however, which I have made, although very circumscribed, have enabled me to form some view of the state of our ecclesiastical concerns; and from that view, I think myself justified in drawing the most pleasing conclusions.

In every parish which I have visited, I have discovered the most animated wish in the people, to repair the waste places of our Zion, and to restore the Church of their fathers to its primitive purity and excellence. I have found their minds alive to the truths of religion, and have discovered an attachment to our liturgy, exceeding my utmost expectations. I have witnessed a sensibility to divine things bordering on the Spirit of Gospel times. I have seen congregations, upon the mention of that glory, which once irradiated with its beam the Church of Virginia, burst into tears, and by their holy emotions, perfectly electrify my mind.

The apostolic right of confirmation, which I have administered in several parishes, was received by people of all ages, with the greatest joy, and a general principle of union and exertion was, upon those occasions, universally expressed. Parishes which have been destitute of ministerial aid for many years; which had slumbered until the warmest friends of the Church conceived it to have been the sleep of death, have in two instances been awakened from that state of torpor in which they were involved, and have arisen in all the vigor of perfect health. The younger Clergy of this Diocese, who, from their youth, and spiritual attainments, are well qualified for the glorious work, have exerted themselves in a manner deserving the most holy mention. They have carried the Standard of the Lord Jesus Christ, through a considerable portion of this Church; they have gone out into the high-ways and hedges, preaching the truths of their Divine Master; and, by their holy conversation with the people, have adorned the Gospel of Christ. A number of their elder brethren, though prevented by age from using the same exertion, have laboured with fidelity, and contributed their best efforts to promote that work, which has been committed to their hands.

The Laity have been equally assiduous in the discharge of that duty peculiar to their station—the duty of providing for the ministers of religion. May Heaven reward them for their labours of love; and may every cup of cold water which they have given to a disciple, in the name of a disciple, receive a disciple's reward.

The members of the Church in this city, brethren, deserve my sincerest thanks, for the friendship, affection and indulgence, with which they have favoured me; they have shewn, by their marked and continued tenderness towards me and my family, that they are alive to all the sensibilities which adorn our nature. I have found in them, not only friends, but brothers and benefactors—they have met my necessities with a solicitude beyond my expectation—they have anticipated my every want—they have discharged the duty of the most affectionate children, towards their spiritual father.

I have admitted within the past year, as candidates for the ministry, Mr. George H. Norton, Benj. Allen, jun. Thomas G. Allen and Samuel Low. I have licensed as Lay Readers, Mr. Benjamin Allen, Thomas Allen, Mr. Keith, and Thomas Henderson. I have admitted to the order of Deacon, Mr. Edward G. McGuire, and John P. Phillips, and to the order of the Priesthood, the Rev. Wm. Hawley.—I have held a confirmation in the church of Alexandria, in which place upwards of fifty persons received the holy rite; I have held a confirmation in Culpeper, when upwards of sixty, and in Fauquier, when upwards of fifty received that rite.—I have visited and consecrated the Church at Petersburg, under the direction of the Rev. Mr. Symes; at which time upwards of twenty were confirmed.—I have preached in Manchester twice, and in Hanover in three different places.

Should my health be continued, Brethren, it is my intention to visit as many parishes this summer and autumn, as my parochial engagements will admit of, and shall thank the Convention, or the standing committee, to direct me in those parts of the diocese where my labours may be thought to promise the most benefit to the Church.

My Brethren of the Clergy,—

The welfare and advancement of our Zion depends upon our joint and vigorous exertions. Great is the duty imposed upon us, and great is the responsibility of that character which we fill, as Ministers of the Gospel of Peace. If there ever was a period in which exertion was necessary; and if there ever was a period which bids fair to crown that exertion with success—this is the time. Though few in number, yet depending for support upon the promises of God, we may look for an abundant blessing upon our labours. Jehovah has promised to be with his church to the end of the world, and he will fulfil his declaration. The Parishes are invoking our aid—Oh! listen, I beseech you, to the numerous intreaties. Be steadfast then; be immovable, always abounding in the work of the Lord, and your labour will not be in vain in the Lord.

NEW-YORK, May 17, 1815.—On Monday last commenced the sale by auction, of the pews in the new Catholic Cathedral of St. Patrick.

There are 195 pews in the church, but only 77 were sold on that day, which brought 37,500 dollars. Twelve out of this number, averaged 1000 each.

JUNE 5.—Several strangers in town, whose curiosity led them yesterday to *St. Patrick's Cathedral*, were highly gratified by the appearance of that magnificent house of worship, and the solemn and impressive effect of the celebration of high mass, which they witnessed, and for which they were indebted to the politeness of some gentlemen unknown, to whom they return their thankful acknowledgments for the attention paid them.

N. C.

BOSTON, MAY 31, 1815.—We are very happy to learn, that Mr. EWER proposes to publish in this town, *Toulmin's edition of Neal's History of the Puritans*. There is, we believe, but one opinion among its unprejudiced readers—that it is an highly valuable and important work; and we think it will be heard with pleasure by every one who feels an interest in the origin of the New-England Churches. The Puritans were our Ecclesiastical Fathers. From them we derived our modes of worship, and they were the strenuous assertors of religious liberty. Their history is traced by Mr. NEAL from the time of the reformation to the reign of William and Mary; and has obtained an established reputation for learning, accuracy and impartiality.

Dr. TOULMIN's notes are a very valuable addition to the history: they contain some interesting notices of distinguished ministers, cotemporary with Mr. NEAL.

The following recommendations have been given to the work:—

From the Rev. J. T. Kirkland, D. D. L. L. D. President of Harvard College.

"Neal's History of the Puritans is a valuable and interesting work. Toulmin's edition of it is highly esteemed for judgment and impartiality."

From the Boston Association.

"Toulmin's edition of Neal's History of the Puritans has become a scarce book, and we cheerfully recommend its re-publication in this country. The particular merit of this edition is, that the asperities of the historian are softened in the notes, and his fidelity effectually vindicated against the strictures of Bishop Madox and others. The book exhibits an impartial account of the conduct and sufferings of the Puritans in their noble contest for religious liberty; an example which should be often considered and well understood by their descendants in New-England."

From the Rev. Edward D. Griffin, D. D.

"It seems almost superfluous at this late day, to express an opinion respecting Neal's History of the Puritans. It has been so long known to the public as a standard work, and deservedly held in so high estimation, especially by the descendants of those eminent men whose achievements and sufferings it records; it sheds so much light on one of the most important periods of the Church, and transmits information so interesting, at least to the inhabitants of New-England, and which must continue to interest while piety and magnanimity and the memory of ancestors are venerated; that I need only say, I am happy to learn that a new edition is about to be published, and wish the publisher the most gratifying success."

JUNE 7.—At the annual meeting of the Society for propagating the Gospel among the Indians and others in North-America, (June 1,) the following officers were chosen:—

His Honour William Phillips, Esq. President; Rev. John Lathrop, D. D. Vice-President; Rev. Abiel Holmes, D. D. Secretary; Rev. William E. Channing, Assistant Secretary; Mr. Samuel H. Walley, Treasurer; Mr. Josiah Salisbury, Vice Treasurer; Samuel Salisbury, Esq. Rev. Jedediah Morse, D. D. Mr. James White, Rev. Eliphalet Porter, D. D. and Alden Bradford, Esq. Select Committee, with the President, Secretary and Treasurer.

At the annual meeting of the Congregational Charitable Society, 29th May, 1815, Rev. John Lathrop, D. D. was chosen President; His Honour William Phillips, Esq. Vice-President; Rev. Eliphalet Porter, D. D. Treasurer; Rev. Joseph M'Kean, Secretary; His Honour William Phillips, Hon. George Cabot, Rev. Joseph Dana, D. D. Rev. David Osgood, D. D. Rev. Abiel Holmes, D. D. Rev. William Shaw, and Rev. John Prince, L. L. D. Council. Rev. Jesse Appleton, D. D. President of Bowdoin College, and Hon. Benjamin Pickman, were chosen members, in the places of Rev. Thomas Bernard, D. D. and the Hon. Benjamin Goodhue, deceased.

This Society has in trust the fund for the relief of the widows and children of deceased ministers. The several officers and members, and any of the Reverend Clergy throughout the Commonwealth, will gratefully receive subscriptions in aid of this important fund of charity. The claims on it are great; the means, by the pious liberality of many individuals are considerable, but

by no means adequate to supply the wants of deserving objects. Continued benefactions are needed, and are respectfully solicited.

The Rev. Dr. Holmes is to deliver the Anniversary Discourse before the "Bible Society of Massachusetts," in First Church, Chauncey Place, to-morrow, at 11 o'clock, A. M. After which there will be a contribution. The members will then remain to transact the annual business of the Society.

Yesterday the Annual Artillery Election Sermon was preached by the Rev. Mr. PARKMAN.

PORTSMOUTH, (N. H.) JUNE 10.—On Wednesday, May 24, was ordained to the pastoral care of the Church and Congregation, in Keene, Mr. DAVID OLIPHANT. The ordaining prayer was made by the Rev. Mr. Dickinson, of Walpole—Sermon by Rev. Mr. Hall, of New-Ipswich—Consecrating prayer by Rev. Mr. Pratt, of Westmoreland—Charge by Rev. Mr. Ainsworth of Jeffrey—Fellowship of the Churches, by Rev. Mr. Birge, of Brattleboro'—and the concluding prayer by the Rev. Mr. Edwards, of Andover.

Installed at Medford, on the 24th ult. over the Congregational Church and Society, in that place, the Rev. DANIEL CLARKE SANDERS, D. D. formerly President of the University of Vermont, at Burlington.

HARTFORD, (Conn.) JUNE 7.—On the 24th ult. the young ladies in Somers assembled at the house of the Rev. Mr. Strong, and presented his lady, one hundred and seventy-three runs of yarn, besides several other articles for family use. A number of gentlemen also, assisted the ladies in furnishing the entertainment, and presented Mr. Strong some articles of clothing. The day was closed with a religious meeting.

MARRIAGES.

In this city, on Monday the 5th inst. by Joseph Weed, Esq. Mr. WILLIAM BILLINGS, of the town of Orambe, in the county of Northumberland, province of Upper Canada, to Miss MARY WHITMORE, of Whitestown, Oneida county.

At Bethlehem, on the 11th inst. by the Rev. Mr. Van Huysen, Mr. JAMES W. WANDS, to Miss MARY WALLEY, daughter of Mr. Jacob Walley, both of said town.

RELIGIOUS POETRY.

For the CHRISTIAN VISITANT.

MR. EDITOR,

The following effusion is copied from the manuscript of a youth, who felt more the fervor of religion, than the enthusiasm of poetry. If you think it worthy of a place in your useful miscellany, you will, by inserting it, gratify

X.

PRAYER.

Father of good, and light, and love,
Look down upon me from above—
May I approach thy throne with fear
And humble hope—to worship there?

My sins are great, my crimes immense;
But Christ, my Lord, 's without offence.
He died upon the cursed tree;
But there he bore my sins for me.

Come, blessed Jesus! Saviour come;
Conduct my wand'ring spirit home:
Receive me into realms above,
And there I'll sing thy dying love.

TO THE BIBLE.

Go HOLY BOOK,

Tell those whom many woes assail,
On thee to look;
They'll find how weak it is to wail,
Though every comfort fail.

The orphan's tear,
Go wipe away, and bid his heart
To be of cheer;
Heal thou his bosom's sorest smart,
And gild with hope misfortune's dart.

Say thou to those
Shut out from every good on earth,
Lost to repose,
Baptiz'd in sorrow at their birth,
That worldly joy's of little worth.

The poor soul tell,
The poor, lone, wretched, friendless man,
Though his heart swell,
The ways of God he must not scan,
But trust the universal plan.

Tell poor disease
Bravely to bear the piercing pain;
Eternal ease
Waits those who think not to complain,
For worldly loss is heavenly gain.

Tell those who sigh
O'er some dear friend's untimely doom,
That all must die;

At Utica, on the 8th inst. by the Rev. Henry Dwight, Mr. B. BLEECKER LANSING, merchant, to Miss SARAH BREESE, daughter of Arthur Breeze Esq. both of the same place.

On Wednesday, 17th inst. in Trinity Church, Geneva, by the Rev. Mr. Welton—the Rev. OREN CLARK, Rector of said Church, to Miss ELIZA ANN STANLEY.

OBITUARY.

DIED.] At Mount-Pleasant, vicinity of Zanesville, (Ohio,) on the 19th ult. Mr. DAVID HARVEY, of a lingering illness, which he supported for many years with great fortitude, aged 69 years, 11 months and 6 days.—Mr. Harvey was by birth an Englishman; but he emigrated to America as early as June 1774, and settled in Fredericktown, in the state of Maryland, where he zealously contributed his mite towards the establishment of our independence. As early as December, 1801, he landed with his family on the Muskingum, where Zanesville is now situate, and where with his wealth and industry, at that early period, he did much towards improving the place.

—] On Saturday 27th of May, at Halifax Court-House, (Va.) MATTHEW H. CLAY, Esq. Member of Congress for that district.

DEATHS IN ALBANY.

On Friday, June 3d, Mr. EDMUND HATFIELD, hatter, in the 44th year of his age, after a slow and lingering consumption, which he bore with christian fortitude and resignation to the divine will; his remains were interred on the Sunday following, in the cemetery of the Presbyterian Church. This industrious and enterprising man has left a disconsolate widow and seven children to lament his irreparable loss; he lived in the constant and unremitting discharge of his duty as a father and husband, and was much respected as a good citizen; some few years ago he became a professor of religion, and was a member of the Presbyterian Church; his hopes, as he often expressed it to his christian friends, were fixed on the merits of the blessed Saviour. "Be ye also ready, for in such an hour as ye think not, the son of man cometh."

He whom they saw laid in the tomb,
In God's own paradise may bloom.

Go say to those
Doomed still to groan and till the soil,
That soon repose
Shall wipe away their drops of toil,
And stay for aye their weary moil.

Tell those who pine
In the damp dungeon's dreary gloom,
There yet will shine
Through their poor melancholly dome;
A light to guide their footsteps home.

Tell the pilgrim,
When storms are blackening round his head,
'Tis good for him;
What though his thorn-torn feet have bled,
The heart's blood of his God was shed!

The mariner
Who meets the tempest's fiercest blare,
Bid not to fear;
Though thunders "hurtle in the air,"
The Launcher of the thunder's there.

Tell those who fear
Their crimes can never be forgiven,
To be of cheer;
If they have called on God and thriven,
There's mercy for them still in Heaven.

[ANONYMOUS]

ALBANY: PRINTED AND PUBLISHED FOR THE EDITOR, BY H. C. SOUTHWICK, No. 94, (FAUST'S STATUE,) STATE-STREET.

PRICE—TWENTY-EIGHT SHILLINGS PER ANNUM, PAYABLE HALF-YEARLY.